

# СТУДЕНТ

## STUDENT

MAY-JUNE  
VOL.20 NO.94  
1987

## ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

50 cents

CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS

GOT THOSE SUMMER SOLSTICE BLUES!



# PEACE, EH!

## MOSCOW TRUST GROUP Members and CHARTER 77 Co-founder Speak at ACT East-West Fest

Moscow Trust Group Members and Charter 77 Co-founder Speak at ACT East-West Fest

The term "peace" generally evokes either of two responses: a simple-minded "yay" with perhaps an added comment on the sorry state of the world, or a weary, cynical "nay" that automatically suspects the speaker of being a naive, foolish dupe if not an outright KGB agent. Unbeknownst to either of the two camps represented by these opposing views, there is a middle ground, represented by those who, acting independently of their governments in either East or West, attempt to link the struggles for peace with the question of human rights and democratic freedoms.

Late last fall, the ACT for Disarmament Coalition, one of the small number of Canadian peace groups active in supporting independent and unofficial Eastern bloc peace and human rights activists, sponsored a week-long series of events in Toronto. Featured speakers at this "East-West Peace Festival" included Jan Kavan, a founding member of Czechoslovakia's independent human rights organization Charter 77, Polish Solidarnosc representatives, and several exiled members of the Moscow group to Establish Trust Between East and West.

The week's opening plenary session was given by Jan Kavan. Kavan, since leaving Czechoslovakia in 1970 (two years after Soviet tanks rolled in to quash that country's "socialism with a human face" experiment of the "Prague Spring"), has been intensely active,

forming Palach Press in 1975 to make Charter 77 documents available to the West, and as Vice-President of the East European Cultural Association, publishers of the excellent and informative East European Reporter (see pg. 5).

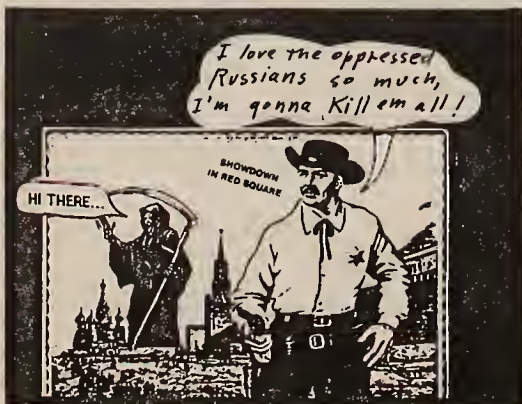


"FREE POLITICAL PRISONERS"

Kavan began his talk with a brief historical overview of the Czechoslovak situation. This nation of 15 million has seen two invasions in its recent history: it capitulated under pressure from the Western alliances to Nazi Germany in 1938, then 30 years later, to its Eastern "ally", the Soviet Union -- an event that then U.S. President Nixon called "a traffic accident on the road to détente." With this kind of history, Kavan explained, it is easily seen why Czechs and Slovaks dislike the Bloc system.

Czechoslovakia today is a country ruled not so much by party ideology as by passivity, opportunism, mediocrity, cynicism and a preoccupation with private concerns all resulting from the regime's "normalization" after 1968, which offered citizens a reasonable standard of living in exchange for political compliance. Charter 77 was launched in 1977 as a human rights movement whose function would be to issue statements expressing the thoughts and ideas of the unofficial Czech opposition. This year, after a decade of sometimes severe police harassment and imprisonment, Charter 77 will become the longest existing civic initiative in Eastern Europe. Described by Czech playwright Vaclav Havel as "an icebreaker with a kamikaze crew," the Charter has played a catalytic role providing encouragement to other Eastern bloc activists and initiating dialogue within Czechoslovakia, with other Eastern European oppositionists, and even with the larger European peace movement. Charter 77, Kavan explained, is an open and informal organization, without membership;

PEACE con't pg. 4

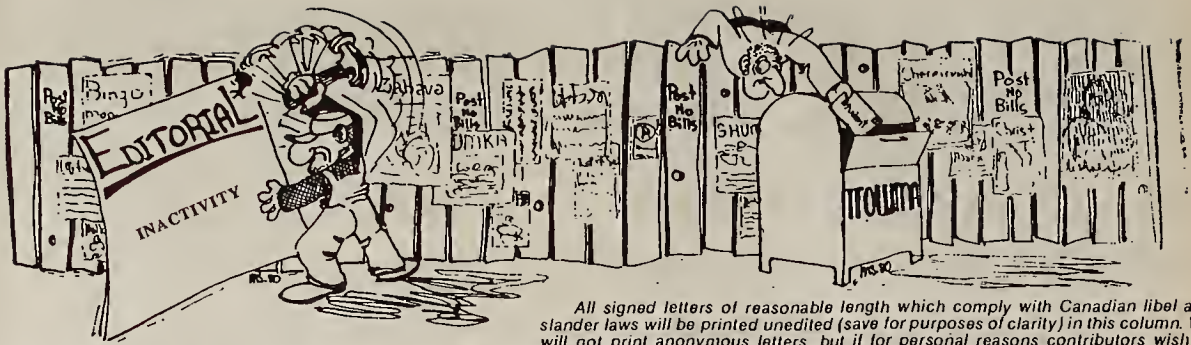


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All signed letters of reasonable length which comply with Canadian libel and slander laws will be printed unedited (save for purposes of clarity) in this column. We will not print anonymous letters, but if for personal reasons contributors wish to withhold their names or use a pseudonym, this can be arranged. In all cases, however, we require both a genuine signature and a return address.

We should all be extremely proud and joyous that the Deschenes commission has cleared the air surrounding war criminals in Canada. The Ukrainian community in particular is pleased with the report because it states that the SS Division "Galicia" did not at any time commit any crimes against humanity, as well as it established that the Ukrainian Canadian community does not harbour, shelter nor assist in any way Nazi war criminals. It clears the name of many individuals which have been unjustly slandered during the course of the commission. Some Ukrainians call the Deschenes report "a Ukrainian victory". That may be so, depending on your point of view. But one must remember how this "victory" came about. It came about because the Ukrainian community momentarily forgot their differences and pulled together and worked hard to achieve a specific goal.

However what seems to be happening now is that the Ukrainian community has been lulled into a sense of security which was brought about by the achievement of an apparent victory. The Ukrainian community has once again fallen into a content sleep after the achievement of some goal. This happened after Multiculturalism was established. The Ukrainians were very prominent and instrumental in the shaping of and establishment of Multiculturalism. Unfortunately after the policy was established the community went back into hiding, content with the hickering which is evident amongst itself.

Even SUSK (the Ukrainian Canadian Students' Union) has cancelled its proposed lobbying effort because "there is no issue", "we are not able to do anything else besides Deschenes". To suggest that the Ukrainian community has no issue to raise with the Canadian Government could lead to the conclusion that we are a happily contented lot. Why not do a smaller lobbying effort focusing on human rights abuse in the Soviet Union, the entrenchment of the policy of Multiculturalism into the Constitution. There are many issues which concern the Ukrainian community as a whole. We must not allow the feeling of "victory" to spoil our newfound ability to cooperate and achieve political goals.

## Letter from Ukraine

HOW ARE we living? It is difficult to answer this question since even we do not know anything about ourselves, that is—how long we have to live, what is actually happening to us and how we should now live our lives? We have no information about what has happened. We feel weak, but this is nothing new.

The main problem is food. I do not buy any vegetables even though the shops are full of them. Since May, we have not drunk milk. Very rarely do I buy cheese. We eat vermicelli and old potatoes which are now nearing the end of their season. But what of the future? My gums bleed constantly causing me pain, and my teeth are loose. There is no dried milk and we dare not even dream about condensed milk. How shall we live? I really do not know.

Between 2-17 June, children from classes 1-7 were evacuated from Kiev for 45 days—they were due to return but have been ordered to stay where they are in Ukraine for another 45 days.

Most frightening is the lack of information—no one talks about the subject. Yesterday, I went to a fruit shop and saw some beautiful raspberries. I

asked the shop assistant, who was a friend of mine, "Where are these berries from?" With a wink, she said, "From Odessa." Yet when other customers had left, she told me, "Don't buy them because these raspberries are from near Kiev." But people buy them...

The village of Novoshepeliichi is situated 4 kilometres from the river Prypyat. On the 6/7 May, people were evacuated from this village over a period of ten days. I know this for certain. They were taken to the Borodyansk region, and will not be returning. The village will be destroyed—the former inhabitants were allowed to take their clothing and other essential items. Now, the question is where to build a new village?

We are informed by many sources not to panic and to lead a normal life, even to bathe and sunbathe; even to use all the food in our diet which is available in the shops, although it is generally known that it is contaminated with radioactivity. Yet, where should we go? People are already saying that 150,000 have left Kiev...

This samizdat document is in the form of excerpts from an anonymous letter circulating in Ukraine since the Chernobyl accident.

Reprinted from UPC News

## SUBSCRIBE!

### DON'T BE DISAPPOINTED!

If you are a paid member of any Ukrainian Students' Club (SUSK) in Canada, then you will be receiving STUDENT regularly.

If you are not a member, then you stand to miss several issues of STUDENT this year.

\$6.00 entitles you to 10 issues of STUDENT. Send this form along with \$6.00 in Canadian funds to:

**STUDENT**  
c/o 620 Spadina Avenue  
Toronto, Ontario  
CANADA M5S 2H4

Yes, I want STUDENT!

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JUNE 12, 1987 A.D.





In accordance with the STUDENT constitution we print the following:

### 9.03 Location of Publication Site

The location of the publication site of STUDENT will be determined in the following manner:

a) An initiative group composed of three individuals may make a bid to locate the publishing site of STUDENT in their city by securing signed statements of at least ten individuals who are committed to working on STUDENT in the up-coming publishing year. These statements shall also include details about which area the individuals are interested in working on.

b) This initiative group will provide notice to the Coordinating Committee of their intention to organize a working collective in their city at least one month before the annual meeting.

c) The annual meeting, upon carefully considering all such bids and thoroughly questioning their initiators, will then decide by a two-thirds majority vote, which offer is to be accepted and thereby empower the initiative group to do the following:

1. to call a well publicized general meeting of all interested post-secondary students of Ukrainian origin in their city for the purposes of setting up a Working Collective in accordance with the structures outlined in the section of the constitution titled "Staff", and electing committee chairpersons,
2. to appoint the chairperson of the initiative group that receives the support of the annual meeting as the chairperson of the Coordinating Committee.

d) In the event that a new publishing location is chosen for STUDENT, the initiative group, after calling the general meeting to establish the Working Collective, will be responsible for renting office space and overseeing the transfer of operations to the new location.

e) STUDENT shall publish section 9.03 in all its issues published between April and the annual meeting of a publishing year.

N.B. - The STUDENT annual meeting will be held concurrently with the SUSK Congress in Montreal. Details to follow.

## СТУДЕНТ

### STUDENT • ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

Please address all correspondence to:

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STUDENT is published bi-monthly by Student Newspaper Publishing. Subscription rate is \$6.00 Can. for ten issues. Members of SUSK receive STUDENT at \$1.50 per year.

STUDENT is an open forum for fact and opinion, reflecting the interests of Ukrainian Canadian students on various topics - social, cultural, political and religious.

The opinion and thoughts expressed in individual signed articles are the responsibility of their authors, and not necessarily those of the STUDENT staff. STUDENT's role is to serve as a medium through which discussion can be conducted on given issues from any point of view.

Letters to the editor are welcome. We reserve the right to edit material for publication.

## THE RAMBLING MIND



Nestor Petro Gula

The Canadian military must have been extremely anxious these last few months. The anticipation can be compared to a child waiting for Christmas morning (or for St. Nicholas to come). The child knows that whatever it receives will be good but it does not know what it will be. During the 1984 election campaign the Progressive Conservative party promised that it would increase arms spending and revitalise the armed forces. The minister in charge initiated a "white paper" to examine what role the Canadian armed forces should play in the future and what equipment it will need. The report was delayed and postponed many times due to new developments in the world which effected the governments thinking of the role the Canadian military should have.

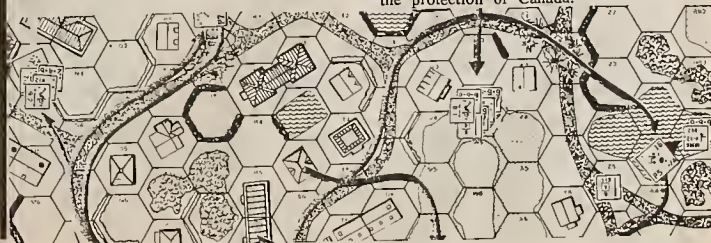
The most publicized event which caused the government to halt and reevaluate its thinking was the passage of the American Coast Guard icebreaker, Polar Sea, through the North West Passage. This was an assault on Canada's sovereignty. The Americans were able to sail through, what Canada considers an internal waterway, virtually unimpeded and without permission. What was most embarrassing to the Canadian government was the revelation that Canada does not have an icebreaker which is capable of patrolling the North West Passage on a continuous basis. This forced the government into action and within a week it gave its approval to build the Polar 8 icebreaker, a project which has been in study for roughly 5 years. As well the government, for the first time, seriously looked at military implications of the arctic territory. In the arctic, Canadian sovereignty was not only challenged by one American icebreaker but it was also challenged by American, British and most probably Soviet submarines. The government, in its "White Paper on Defence" concluded that the most viable solution to protect Canadian northern sovereignty was to purchase a fleet of nuclear submarines. Conventional diesel-electric submarines are incapable of operating under the dense arctic icepack and surface craft would be too preoccupied with fighting through the ice to be bothered about looking for foreign submarines. One suggestion was to block all the passageways with mines. This is a ludicrous suggestion firstly because Canada does not possess the capability to

mine arctic waterways, it would deny access to Canadian ships as well as foreign and the mines would be uncontrollable. Underneath the Arctic icepack. The price tag for the nuclear submarines is high, roughly \$450 million for each. In the future the government will have to convince the Canadian public that this cost is reasonable to protect our sovereignty.

The other major announcement which was made in the white paper was to cancel Canada's commitment to reinforce Norway's defences in time of hostility. The program was cancelled because, during an exercise to test the capability of the Canadian deployment procedure, it was found that the force was unable to meet the requirements. Had the white paper supported the plan to move troops to Norway this would have been showing too much favoritism to the naval arm. The navy would have had to be greatly expanded to ensure the safe transport of troops to Norway. Instead the government has decided to increase the number of tanks by two and to deploy these in Germany, to strengthen our force already in place there. As well a number of tanks would be stationed in Canada for training and defence purposes.

The main thrust of the white paper is to increase the capabilities of our armed forces. This is especially true with respect to deployment in the north. The white paper states that Canada will increase the size of the Ranger force, an irregular northern reserve force which nearly exclusively consists of northern Indians and Inuit, establish northern bases for the CF-18 fighters and continue to expand the northern radar net. The white paper also boosts the navy's capability. At the conclusion of World War 2 Canada had the second largest navy in the world, after the United States and Great Britain. Presently the Canadian navy is one of the smallest and poorly equipped in the world. Most of its computer supplies come from behind the Iron Curtain, the only place they still manufacture vacuum tubes for computers. With the longest coast line in the world Canada has only a few ships and as many submarines as the mini-state Albania has, three.

The Canadian military has had its role slightly modified by the white paper. Instead of being locked into alliances and being guided by their requirements, the Canadian military is starting to assert its independent role, the protection of Canada.





it has elected "spokepersons" as well as (at the moment) 1300 to 1400 "signatories" of documents -- sympathizers, information-gatherers, distributors and co-workers, who have been identified by the authorities (followed around by the police, etc.) and, therefore, have little to lose in making their names public.



Charter 77 documents have consistently stressed the indivisibility of peace and human rights, and the ineffectiveness of "myopic pacifism," exemplified by appeals for disarmament without recognition of the need to change the political conditions and structures of society. Peace, according to Kavan, can only be secured by removing the causes of internal tension within society, be they hunger, or racial, political or religious oppression, and these tensions are "accenuated by the bipolar superpower management of the world." Those who think peace can come first before dealing with human rights and democratic options, according to Kavan, "often overlook the fact that the peace they might achieve could be comparable to the peace of a concentration camp." Similarly, those who argue exclusively for human rights without striving for peace "overlook the fact that they may enjoy their human rights in a nuclear winter or in the grave." It is unfortunate, Kavan concedes, that the term "peace" has been discredited and hijacked" by the Soviet government and, as a consequence, most Czechs and Slovaks, upon hearing the word immediately associate it with state propaganda. Kavan added, however, that the term "human rights" has similarly been used by successive American governments, and "it is this bipolar, black-and-white bloc thinking Charter 77 hopes to break."

"What is needed is for people to behave at all times with dignity, not to allow themselves to be frightened and intimidated, but to speak the truth."

-- Jan Patocka, philosopher and founding member of Charter 77, who died following harsh interrogation by Czech authorities.



"Лише широка кампанія на заході може примусити совєтський уряд звільнити їх..."

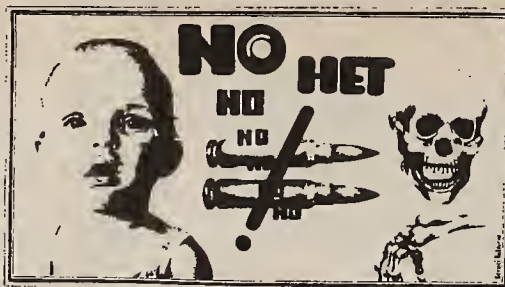
— Александр Шатравка, випущений минулого року після 9 років у тюрмах і психіатричних лікарнях, говорячи про противників совєтського режиму, сидячих у тюрмах і концлагорах.



A different approach to peace is taken by the Moscow Trust Group, whose exiled members Mikhail Ostrovsky and Olga Lusnikova took part in a plenary session later in the week. The Trust Group was founded by 11 Moscow academics, physicians and artists in 1982, with the aim of working independently of their government to build trust between the citizens of the two superpowers. Since its inception, the number of active members in the Moscow or similar trust groups in more than 20 Soviet cities (including Odessa), has grown to over 5,000 -- despite harassment, beatings and imprisonment, house arrests and incarceration in mental hospitals or labour camps.

Western "peaceniks" who actually did go to the Soviet Union, and came back to tell about it.

In a private conversation following the Trust Group session, Meesha Ostrovsky expressed his thoughts about the independent peace movement and the prospects for political and cultural change in Soviet society. Having travelled as widely as he could and talking with ordinary citizens in Ukraine and other republics, Ostrovsky is pessimistic about the possibility of any short-term political changes. He feels ordinary Soviet citizens lack any sensibility that would prepare them for such changes, and groups like the Trust Group are only "planting the seeds in the ground". The recent releases of



In a joint action last year, four Westerners (Bob McGlynn and Ann-Marie Hendrickson, of the Brooklyn Anti-Nuclear Group, both present at the plenary, and two Britons), with the help of Trust Group members, travelled to Moscow to distribute fact-filled informational leaflets on the consequences of the Chornobyl accident to Soviet citizens at the entrance to Gorky Park. The action was terminated by the police and the participants taken in for extensive questioning, but not before they had handed out almost all of the leaflets they had to eager Moscovites. The action was considered a relative success for this reason, and because it recieved some "relatively objective" (in McGlynn's words) world press attention, ultimately getting across a message that a grassroots "détente from below", transcending the bloc structure, was a possible goal to work for. These were

Soviet dissidents and of Trust Group activists Aleksandr Shatravka and Dr. Vladimir Brodsky he calls "unprecedented" and attributes these to the support of Western activists, but denies that they indicate any "democratization" of Soviet society. The kind of "democratization" we are witnessing now was attempted twenty years ago by Khrushchev, he says, but "where did it go? It went to Brezhnev next, and nothing changed." Gorbachev, according to Ostrovsky, is simply "more clever" than his predecessors.



# AUTONOMOUS PEACE AND FREEDOM

ADRIAN IVAKHIV

Autonomous peace and "peace-and-freedom" movements in the Soviet bloc take various forms. *Czechoslovakia's Charter 77* is now ten years old and continues to put out statements that, arguably, influence the country's political scene. In *Hungary*, the *Peace Group for Dialogue* had at one point been quite widespread on university campuses, but has been disbanded due to repression; some Dialoguers continue to be active. A large diffuse movement exists in *East Germany*, often under the cover of the Protestant churches, and it is heavily influenced by West Germany's Green movement. *Poland's Freedom and Peace* consists of several chapters, which recently tried unsuccessfully to hold an independent peace conference in Krakow, and the underground *Committee for Social Resistance (KOS)* has carried on a mutually supportive dialogue, like *Charter 77*, with Western peace activists.

The Moscow-based *Group for Establishing Trust between East and West* is perhaps the most significant and accessible group, with several thousand members (despite repression), whose activities include issuing statements, organizing occasional street actions and holding seminars in private homes. Other groups include a recently formed Ukrainian and Lithuanian Protestant *Christian Independent Peace Movement in the USSR*.

These various groups set themselves up as independent alternatives to the state-sponsored "peace Committees" and "Councils", which serve as mouthpieces of state policy. The independents consider themselves nonaligned and implicitly or explicitly call for an integration of human rights and peace issues.

The nonaligned peace movement in the West, which frequently calls attention to the plight of the East bloc independents, is particularly widespread in Western Europe. It includes the large *European Nuclear Disarmament (END)* and Britain's *Campaign for Nuclear Disarmament (CND)*, whose well-known spokesman E. P. Thompson has frequently been criticized by Soviet mouthpieces for being a "CIA mouthpiece", an absurd contention to anyone who understands the Western peace movement. Other supportive nonaligned groups include France's *CODENE (Comité pour le Désarmement Nucléaire en Europe)*, the Dutch *IKV (Interchurch Peace Council)* as well as the West German Greens and the Belgian ecology party. Last year, a group calling itself the *Ukrainian Peace Committee* generated

controversy in the European press upon being denied entry into the World Congress Devoted to the International Year of Peace, in Copenhagen. The group's delegates, with the support of *Charter 77*, *Moscow Trust Group* and *Freedom and Peace* representatives, issued statements calling for a "nuclear-free Ukraine", and raising the issue of Afghanistan and the right of Ukrainians to refuse service in the Afghan war. Their credibility in the European press was aided by their statements of support for "both the Chileans and the Afghans, the Polish underground and the forces for democracy in Central America."

Unfortunately, Canadian and American peace and disarmament organizations, for the most part, shun any recognition of human rights violations in the Soviet Union, and are contemptibly uninterested in the plight of East European independent initiatives. *ACT for Disarmament*, *Quebec's Union des Pacifistes*, and isolated others make up a minority whose voices get drowned out by the pro-Soviets, Communist Party sympathizers and the vast majority who are afraid to alienate the Soviet-leaning elements and to play into the hands of Reagan and "the right". The *Toronto Disarmament Network (TDN)*, for instance, contains CP members on its executive. *ACT for Disarmament*, explicitly nonaligned, walked out of the TDN-organised founding convention for the Canadian Peace Alliance out of frustration with such types. *Physicians for Social Responsibility*, despite the good intentions of some of its Western members, seem to believe primarily in the efficacy of winning and dining leading figures in the Soviet Union's notoriously state-controlled psychiatric establishment. (Don Bates, a

Canadian representative to the *International Physicians for the Prevention of Nuclear War* and a member of *Canadian Physicians for Social Responsibility*, had, for example, explicitly warned the group not to take up the case of jailed *Moscow Trust Group* member Dr. Vladimir Brodsky.)

Other North American nonaligned "democratic peace" groups and supporters include the *Campaign for Peace and Democracy/East and West*, who publish *Peace and Democracy News*, the magazine *Across Frontiers*, the *Friendship Committee with the Independent Soviet Bloc Peace Groups* (c/o Bob McGlynn, 528 - 51st Street, Brooklyn NY 10040), and the *Trust Group Abroad*, who publish *Return Address: Moscow* (c/o Sergei Batovrin, P.O. Box 1073, NYC 10040). Unfortunately, the mainstream North American press rarely gives a fair picture of the East European opposition. When the New York Times, for instance, prominently published an open letter by KOR (*Workers Defence Committee*) and Solidarity activist Adam Michnik, written from his prison cell, it carefully deleted every reference to the peace movement along with Michnik's message of support to the resistance in Chile. This typified a pattern in which "dissent" in Eastern Europe is enlisted to the extent it serves Western propaganda, with democratic opposition to the Cold War being robbed of its voice in the process.

(For further reading, Bob McGlynn's pamphlet "Blowing Away the Borders -- Unity with the Grass Roots Disarmament Movement in the Soviet Bloc: Can the U.S. Disarmament Movement Live Up to its Name", expands on these and other sensitive themes. It can be obtained from ACT, 465 Spadina Avenue, Toronto, Ontario. M5T 2G8)

## Regarding Pseudonyms

Articles appearing in *Student* under pseudonyms do so for a variety of reasons. Some authors request anonymity because their articles are of a politically sensitive nature and might jeopardize any future plans they might have to travel in Eastern Europe. Others don't want their names revealed because they know *Student* is read by various intelligence-gathering agencies and don't want to make their job any easier. Still others use pseudonyms because they fear a backlash from elements in the Ukrainian community who don't appreciate candid or critical journalism. The *Student* collective regards these and other requests for anonymity to be legitimate and would like to note, in conclusion, that this practice is hardly unused as there is a long tradition of using pseudonyms in journalism.





# ПОМЕР ПРОФЕСОР



ІВАН КОВАЛІВ

народж. 2 травня, 1916

упон. 5 травня, 1987

МОЛІТВА

Зі святими упокой, Хресто,  
душу раба Твого Івана,  
до нема болізни, ні печалі,  
ні зідхання, але життя без-  
конечно. Амінь.

ВІЧНА ЙОМУ ПАМ'ЯТЬ



У вівторок, 5 травня, помер Іван Ковалів. "Професор" Іван Ковалів для багатьох, котрі його знали. Чому "професор"? Тому, що вчив він всіх що хотіли слухати. Був і я у нього учнем, який мучив скрипку — а тим і професора — протягом більше як десять років.

Але вчив він більше як грація скрипки: передавав він також глибину свого широкого знання і зацікавлення до нього. Зосереджувався в українських справах, але був універсалістом. Іван Ковалів дав у різних сферах суспільства. Є він батьком Музичного Інституту ім. Миколи Лисенка, провадив школу скрипки, як також струнною оркестрою, — з якою играв плиту "Українська Камерна Музика" у 1984 р. Був він довголітнім диригентом хору при церкві св. о. Миколая в Торонті, цей хор став найкращим церковним хором на еміграції.

Цього року вийшла збірка його поезій "Триптих". Можна сказати, що був він здібним у різних ділянках. Своїм знанням Іван Ковалів обстоював і славив музику, як найвищою формою всеохоплюючого мистецтва, а головне духовну музику. Це дуже відчувалось у його поемах. Хоча поезії писані тяжкою, для мене, мовою, можна відчувати, що поет має спеціальну любов до музики.

Найбільше протиставився він матеріалістичним поглядам і до пересічності, яка закріпилася досить сильно, як у нашої громаді, так і у західному світі взагалі, тим самим протиставився стадомситальності, яка часто паує у наших організаціях.

У розмовах — він часто продовжував лекції довго поза призначену годину або запрошував на ковбаску або і пиво, відчував я, що був у присутності надзвичайної людини. Нажаль я був пересічним студентом — і далі с — тому багато добрих слів пролетіли повз мене, і я не пізнав Івана Ковалєва, так як би міг.

Любив я "Професора" Ковалєва і далі люблю. Шанував і боявся його послідовності, самостійності та відданості культурі і духовності.

Прощайте.



БЕТГОВЕН

Де гори виноградни обрив  
і вихряться пощерблені башти,  
часом привид, обличчя гранчасте,  
в урагані промкнувшись вітрів,

пристає бурю в звуки заклати.  
Сяють очі з-під зімкнутих брів,  
де снаги вічноюний порив  
над чолом пломені гривастим.

І гримлять крізь старі амбразури  
рокотливі переключки сурм,  
ріжуть ночі бісівської вир

блискавки, осипаються вежі  
і в готичному сянні зір  
рине в небо в холоднє безмежжя.

1943

Повірте,  
вас я не образив  
подібний до немови,  
хоч погордив благословенством криви,  
благословенством сім'яним  
семи правесен

Чи ж не в нестямі первісний піднесенє  
кров римувала  
свій віденний міт,  
плили спокійно  
музики солодкі тони,  
і вересень на дюнах монотонних  
кінчив свій пізний  
нескінчений  
літ?

Як думати тоді  
про будь-яку образу  
і як любити теплоту —  
і, в самоті,  
як мріяти раз-в-раз  
(не бувши з вами разом)  
про ваші ніжні руки  
і про вашу вроду  
молодєву,

що ми,  
мов діти,  
поїхали безмежним вересневим  
пароплавам,  
не повертаючись вночі  
до сплеску перших ранніх звуків,  
і гірше місто  
погасило  
всі нікчемні, дивоглядні ліхтари,  
як свідки і ключі  
до нашої  
безсмертної,  
невинної  
розлуки?

1964

НОСТАЛГІЯ

Сухойей, сарнодвиги, скупої трави дерть  
під самогубним хмарохмером.  
Носталгія вальсом кружляє, мов смерть,  
і ронить затруєні пера.  
Ще зранку вихинулась вона на сам шпиль  
і давить сновидною хмарою

вершки симфонічних корон —  
(де трублять шкарлатну північ опівдні  
пожаром поіняті за горами грєбні півнів).

Так раптом беззладно,  
без жодних зусиль,  
без жодних зумов,  
(захлиснувшись оранжадою),  
трагічно падаєш,  
як безумний П'єро,  
стрігголов,  
шкереберть,  
із своєю смішною  
малою  
гітарою.

1970

# LES CONFLITS EST-OUEST: UNE RÉPONSE DE L'EST II

Québécois  
d'Applewood  
Heights

Continué de la dernière fois.

L'Ouest avait une opportunité glorieuse à faire exactement ça au Congrès de SUSK 1986 qui avait lieu près d'Edmonton. Ce Congrès a eu une grande représentation de l'Ouest et une absence évidente de L'Exécutif de l'Est. Pourtant, l'effort de l'Ouest était faible. Un des problèmes est venu de leur confiance sur un chef potentiel qui, lui-même, n'était pas certain de ses propres capacités en prenant la fonction de chef. De plus, avec leur manque de contribution aux résolutions et aussi leur manque de préparation en général, ils ont seulement eux-mêmes à blâmer pour leur perte.

Si on considère la théorie que l'Ouest ne veut pas vraiment prendre la direction de l'organisation, ce n'est pas définitivement le cas. Après le Congrès, j'ai témoigné, en voyageant dans l'Ouest, une grande colère et une frustration immense, même des insultes personnelles, ventées vers moi à cause du fait qu'ils se sentaient "trichés" au Congrès parce qu'ils n'étaient pas capables de gagner le contrôle de SUSK.

Beaucoup de cette frustration est le résultat du fait que l'Ouest ne voit pas d'espoir de devenir un jour le centre de pouvoir. Ce n'est pas le cas. Du contraire de ce que Daria Romaniuk a écrit, le nombre des membres dans les clubs locaux dans l'Ouest est, actuellement, très haut. L'organisation puissante et le nombre des membres (75 à 100) aux Universités de Calgary, Saskatchewan et Manitoba servent comme la preuve de ça. Ajoutons à ce fait que ces clubs ont une grande communauté ukrainienne, et une multitude d'institutions dans lesquelles ils pourraient tirer leurs ressources et que les gouvernements provinciaux de l'Alberta, du Saskatchewan et du Manitoba, en comparaison avec l'Est, sont, en général, sympathétiques aux concerns multiculturelles. L'évidence pour ce dernier fait on peut trouver dans l'appui donné aux groupes multiculturelles documenté dans le Rapport du Comité du Développement de la Communauté Ukrainienne (CDCU) présenté au Congrès du Comité Ukrainien-Canadien (KYK) en 1986. On peut aussi constater que la réalisation du Rapport lui-même était une forme de l'appui gouvernemental. Il n'y a pas d'excuse pour l'Ouest à dire qu'ils n'ont pas la capacité à être bien organisés dans l'avenir.

Si on ressent, à ce point, que je plaide en faveur d'une révolution dans l'Ouest et que je plaide en faveur que l'Ouest se sépare, ignore l'Est et fasse ce qu'il veut, rien ne pourra être plus loin de la vérité. Une opportunité à avoir l'Exécutif dans l'Ouest va servir à renforcer SUSK.

Ça va inviter une opportunité à amener des idées fraîches à l'organisation. Ça va développer des habilités de direction parmi une groupe fraîche et nouvelle des individus et va aussi exposer un Exécutif de l'Ouest aux difficultés d'administrer une organisation nationale. De plus, l'Est pourra commencer à comprendre l'aliénation à laquelle l'Ouest a subi pendant plusieurs années.

Pour mieux élaborer cette perception, je voudrai vous donner un exemple canadien. Pendant plusieurs années, les francophones se sentaient qu'ils étaient des citoyens de deuxième classe du fait que leur langue était discriminée. Cette discrimination linguistique a achevé, en même temps, un manque d'opportunités économiques et sociales vis-à-vis les anglophones. Pourtant, leurs efforts, qui incluent l'élection d'un gouvernement fortement francophone sous Pierre Trudeau et l'élection d'un gouvernement fortement nationaliste en Québec sous René Lévesque, a conduit vers le passage de l'Acte Officiel des Langues en 1969, l'établissement du français comme une langue officielle en Québec et l'inclusion des droits complets dans l'Acte de la Constitution en 1982. Aujourd'hui, les francophones se sentent libres, pour la plupart d'entre eux, à conduire leurs vies quotidiennes dans leur propre langue sans sentir que ce sera impossible de le faire. De plus, ils sont devenus des canadiens et fédéralistes plus forts évidents dans le déclin du mouvement nationaliste en Québec (spécifiquement parmi les jeunes) et la défaite du Parti Québécois en 1985. Avec ces événements, le Canada a développé en un pays plus fort avec une communauté francophone (qui représente près de 30% du nombre d'habitants en Canada) qui sentent, pour la plupart, qu'ils sont vraiment des canadiens avec les mêmes droits et privilèges que les anglophones.

De l'autre côté, l'Ouest, qui s'a soucie de ses propres problèmes, n'a presque pas fait un effort à les faire entendre. Des mouvements politiques sans succès, comme le Western Canada Concept (WCC), ne sont

pas suffisants à tourner les têtes de l'Est. De l'aide des milliards de dollars aux agriculteurs, et de l'abaissement des impôts sur la production de pétrole, sont seulement des lignes de conduite qu'un premier ministre conservateur Brian Mulroney a fait pour arrêter la popularité en baisse des gouvernements conservateurs provinciaux de l'Ouest et ne sont pas des efforts honnêtes à identifier les problèmes dans l'Ouest.

Malgré tout, SUSK a beaucoup de potentiel. C'est une des rares organisations qui n'est pas basée sur les principes politiques ou idéologiques. C'est simplement une organisation des étudiants ukrainien-canadiens. Ces considérations sont importantes parce que c'est une organisation d'ukrainiens canadiens qui amène tous les éléments de la communauté ensemble et va enrichir la communauté, dans le futur, avec ses dirigeants. L'organisation a accompli beaucoup dans son temps et a une histoire dont elle devra être fier (e.g. le multiculturalisme et le lobbying). Même s'il y a encore beaucoup de travail à faire, SUSK fournit encore en forum pour les problèmes de tous les ukrainien-canadiens; cependant, cet objectif ne va pas être accompli sans les membres qui contribuent.

Mon message à l'Ouest, qui se sent toujours méprisé, discriminé ou qui croit qu'il mérite quelque chose de plus, est que cette pitié ne va pas vous aider à acquérir des résultats. Il faut qu'on sorte... et (comme Jerry Rubin disait) "do it!" ("fais-le!") ou comme ils disaient "dans le vieux pays", "Skazav pan, zrobyv sam" (le seigneur l'a dit, il l'a fait lui-même).

De l'Est avec amour!



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# DR. DMYTRO CIPYWNYK:

*STUDENT is privileged to be able to present an interview with the current Ukrainian Canadian Committee president, Dmytro Cipywnyk. The interview was conducted while Dr. Cipywnyk was on a business trip in Toronto by Victor Korotky and Nestor Gula.*

**STUDENT:** Where would you like to see the Ukrainian Canadian Committee (UCC) at the end of your term?

Dmytro Cipywnyk: I have a general objective. The general objective is to raise the functioning, the efficiency and the image of UCC rather dramatically within my three year term as UCC president. Organizationally I am convinced that UCC has to profile much more highly than it has in the past. I have objectives for the first year; normalize the head office, appoint an executive director, computerization, establish a Ukrainian Information Bureau in Ottawa, to coordinate with the World Congress of Free Ukrainians celebrations for the Millennium of Christianity in Ukraine and the preparation for the celebration of the centenary of Ukrainian Immigration in Canada. The other issue which is very important is an open liaison with government because that too is lacking since we do not have a bureau, everytime an issue arises we have to send a delegation to Ottawa to deal with that particular issue. I think it has to be much more intense than that and I have already met with a large number of our representatives in Ottawa and have initiated that process. I think that there has to be a very intimate interaction between representatives of our community and the representatives of government. They need to know what we are all about and vice versa. We have to work in sync with respect to a variety of issues

starting with Multiculturalism, human rights in Ukraine, family reunification and a consulate in Kiev. We want to open up stable government funding of a number of projects which are important to us as we as some core funding for the office as well. Another long term objective is to establish a funding base for UCC, that means the administrative end of it as well as the programing end. It is important to develop a coordinated mechanism for dealing with the whole issue of funding. It behooves UCC as a coordinating agency, as an umbrella organization, to see that that kind of setup is put into place, so we do not have to worry from year to year as to where our money is going to come from. As well I have a further point. I think that UCC should not just be a coordinating group but it should provide some leadership in the community.

**S:** Due to the need for the Presidium of the UCC to pass all motions with an acclamation, many interpret this as a veto power for the "Big Six". How do you see the situation?

**D.C.:** The structure of UCC is where you have the six large organizations and then all the rest. Then with the veto issue, that seems to be getting more and more concerns, especially with the young. There are two things which bother me about that. One is that I don't think we should have a dichotomy in the membership, I don't think that it should be the "Big Six" and all the little ones, and that they forever remain that way. I think that we have to attain equality and I think that SUSK members or members of any other group should have the same kind of

possibility in the decision making process as the "Big Six" do. With respect to the veto it hasn't been used very much. What is happening more frequently now and seems to be happening more successfully now is this principle of *zhidnenya* (consensus), where the parties meet in advance and if there is an issue that may be contentious and may be troublesome or irksome to any one of the component organizations, they try to sort out and word it in such a way that it will be acceptable to everybody so that the veto will not have to be used. So the veto will likely be used only in some sort of a crisis situation. It is something that I can't change but I can facilitate the process of bringing it before the congress and indicating that it is something that will have to be examined. People have asked me about that and I say, "look, if there are enough people who think that way and if you feel that it should be changed it is really up to the people, and you have to work and lobby and make sure that the desirable changes transpire." I think that we have to convince the "Big Six" that maybe when the organization was set up that there might have been a need for that kind of a structure. Maybe that structure has outlived itself, and that we should look at something more equitable. Otherwise I think it will be extremely difficult to get the young people on board and participating fully. For my money, you have to participate otherwise you fall off, you become disinterested, you can't be a bystander. Either you get into it with both feet, a fully participating member or you lose interest, get bored, or you get disenchanted and you say, "Well, if I am a second class citizen then I can find places where I am treated as a first class citizen." I think the younger generation is fully within its right in that respect.

belong to some other Ukrainian organization, so one way SUSK members can become more involved in the general process is to join, and if you feel that the door is not entirely open to you then my advice infiltrate and change them. If they are becoming somewhat old fashioned in their position then modernise them. So you could participate in that way. I think you could also participate more directly as a SUSK organization. One of the projects which we are examining is the reality of setting up a human rights network right across Canada. I talked to Danylo Dzwonik (SUSK Human Rights representative -Ed.) and asked him to develop a draft, that he could then present to the UCC national council, indicating the aims and objectives and the possible structure of such a network. What I had suggested was that perhaps SUSK could appoint, or nominate, one or two people from each province, so that the whole country is involved. And then have Christina Isajiw (a notable Ukrainian Canadian human rights expert - Ed.) could travel to all these points were these representatives live, study or work and inform the Ukrainian community living there, orient them and possibly point out some directions that such an effort could be taken in support of general human rights. A third area is

**S:** How do you see the role of student organizations such as SUSK in the Ukrainian community as members of the UCC, as well how do other youth groups fit in?

**D.C.:** They could make their input in a number of ways. One is, see most of the people who belong to SUSK, they or their parents already



O  
:  
:



# IN HIS OWN WORDS

where we seem to have a dearth of young people who are willing to go into government. All the way from secretarial assistants to M.P.'s, M.L.A.'s to executive assistants and other governmental positions. In the department of Multiculturalism, for example, there is not a single Ukrainian representative there. We are a large community in Canada and very much in the lead with multicultural issues and there is no reason why we should not have at least one assistant to Crombie. The other issue which is close to that, is to be much more effective in the media. We are rarely proactive, we are always reactive. We have to break through the general media.

**S:** Is the Ukrainian Information Bureau an example of the UCC moving into the twentieth century and what do you see as some of the benefits and drawbacks of this office?

**D.C.:** I don't see any drawbacks to it. But maybe I'm biased because I want to see this bureau in place as quickly as possible. I see a lot of advantages coming for us, both in Canada and abroad. I see the bureau as being a liaison between the Ukrainian community and the government. But it will also be a liaison between the Ukrainian community in Canada and other

countries in the world. I can see Ukrainians and even non-Ukrainians in Germany, France, Australia or South America, contacting the bureau and requesting information about certain matters in Canada, with respect to the Ukrainian community, which resemble their own situations. I think that this Information bureau has to be ideomatic with the House of Commons. The people in charge will have to establish a very close working relationship with the House, so that they can see things coming, interpret them to the Ukrainian community and they could recommend positions on these issues and vice versa. We have a lot of needs and concerns, someone has to inform, on an ongoing basis, the appropriate members of the House. I'm sure that in the last year we have had two or three incidents that would not have arisen had we had an information bureau in Ottawa.

**S:** What are the limitations of establishing a committee similar to U.C.D.C. outside the prairie provinces, in the East and in British Columbia?

**D.C.:** No limitations at all. In fact, U.C.D.C. is having a meeting in Saskatoon on the fifth and sixth of June, where there will be representation from all of Canada. British Columbia has indicated a strong interest in the activities of U.C.D.C. and has had representatives at the last two meetings. Ontario will also be sending a representative. One of the concerns about U.C.D.C. is that it applies appropriately to the situation in West and does not reflect reality in the East. That may be ultimately true. We have done our pilot projects in the West and maybe at this point we should do a similar project in the East. Have involvement of Eastern people and see what their realities are and where they would like to see themselves go as a community. The U.C.D.C. concept is something which will project long term needs of the community. I think it is extremely important to have some sort of mission, some long term objectives which we could then turn into concrete projects and make

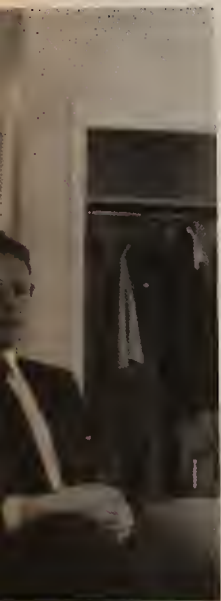
sure that we have the manpower at hand and the financial resources to develop policy. Whether the U.C.D.C. is the appropriate mechanism is another matter, but we need an organization a group of people that are going to give this some serious thought, buttressed with good research. We need them to present this report to the UCC to the congress and say that it represents where we are and where we suggest the community move.

**S:** How will the information bureau amalgamate the wide range of opinion available in the Ukrainian community into a unified policy platform to be presented to the Federal government and to the Canadian Public? It will not be the responsibility of the bureau to do that, because that

is primarily a UCC responsibility. I think the bureau will be there to respond to issues regardless of your political or religious affiliation. It will have to be issue oriented otherwise there will be a great danger of it becoming partisan and that is what we do not want. The bureau will deal with the major issues; human rights in Ukraine is important to all Ukrainians, Multiculturalism - we all want it, the Ukrainian language - we all want it, justice - we all want to make sure that justice is adequate. So, there are so many concerns to the community as a group.

**S:** Any remarks about the first year as the UCC president?

**D.C.:** There are lots of things to do. It's rather exciting. I wish I had more time. I am fully occupied with my own profession and this is spare time activity, evenings and weekends. It would be nice if I had more time at least during the first year to get the community mobilised. It's kind of slow, it's coming along but not as fast as I would like to see it. There is such a dormancy. I think people are people are eager to see something go for a change.





## ЧИ ТІЛЬКИ?

Докладно 40 років тому польська влада завершувала останню фазу свого довгопланового заміру очистити усі "польські землі" від українського елементу. Подія здається непомітна при так великих трагедіях українського народу як голод в 33-тському чввраті Другій Світовій Війні. Але чи справді вона така без значення? Це ж був польський вирок смерті на цілий український нарід...

Нещодавно у приміщенні Українського Канадського Леґіону, з ініціативи Крайової Управи Об'єднання Лемків Канади, відбулася зустріч з учасницею визвольних дій УПА мгр Іриню Тимочко — Камінською, як вилосилла доповідь під заголовком "Виселення акція українців в Польщі з перспективи 40-а років". Другим доповідачем був Ярослав Стех із доповідю: "Засуджені за національну приналежність чекають 40 років на амністію". Дві доповіді були цікавими як і з огляду на тему, яку вони порушували так і з огляду на різні точки зору доповідачів. Ірина Тимочко-Камінська, як учасниця підпілля, була свідомим наочним свідком цієї події. Проте Ярослав Стех ще дитиною виселений, виховався на чужій землі, де жив серед ворожого елементу як цей засуджений за національну приналежність, за ім'я матері, яка його породила.

Загалом, доповідь мгр Ірині Тимочко-Камінської, окрім самої акції виселення описувала стан українців в Польщі. На більшу увагу заслуговує її з'ясування впливу самого виселення і пізніших переслідувань на стан свідомості наших людей. Як ствердила доповідач, полякам, помню так масової жорстокої вкші, не вдалося вповні зломити духа народу. Саме виселення і пізніші його наслідки для українців там означало тяжку, жертвену боротьбу. І як в кожній боротьбі кристалізуються характери, так і там масо до діла з подібним явищем. Зросла свідомість серед значної кількості молоді. Люди самі, зі своєї ініціативи, вивчають мову, цікавляться нашою історією і культурою.

Постають ансамблі і хорн, виявляються нові таланти. Значний дорібок при так важких умовах мають наші мистці пера. Влаштується величаві фестивалі, молодь сама організується і вибирається в рейди по рідних сторонах — слідами своїх предків, слідами рейдів УПА. Там співають народні і повстанські пісні. Кожний, хто перейде такий рейд, стається зовсім новою особою, і якщо він або вона були перед рейдом лише симпатиками українства, то після стаються твердими патріотами. Ствердження виглядає дуже оптимістично, але це лише невеличкий відсоток. Не можемо забувати, що в Польщі є майже стільки українців, що в Канаді, а все таки нема стільки шкіл, нема стільки церков, нема стільки домівок, нема стільки ансамблів, нема стільки видавництв... І хоча б не знати як жертвенно працювали наші патріоти все іде на захід з каменя. Все і вся є проти. Польська влада і Польська Церква, кожна із своєї сторони працюють над тим щоб не залишався слід за українцями. Обставини життя і система є так уложені, що розбивають всіляку індивідуальну ініціативу, все, що не іде з лінією партії, у самого джерела.

На більшу увагу заслуговує ствердження мгр Ірині Тимочко, що українці в Польщі відіграють роль свого роду помосту між Заходом а Україною. Явище для нас надзвичайно корисне. Також контакт Польщі з Заходом є набагато більший, як безпосередній контакт України з цим світом. Вплив Польщі на Україну є помітний. Сильна і свідомо українська громада в Польщі може відіграти колосальну роль у формуванні свідомості в Україні. Тому доцільним було б концентрувати хоч частину нашого зусилля над допомогою українській громаді в Польщі.

Хтось з присутніх на залі запитав: "що саме ми можемо робити, щоб допомогти нашим братам в Польщі?". Відповідь була така: "Всіляка моральна підтримка, докази пам'яті, матеріальна допомога, згадування про їх проблеми в радіопересиланнях до Східної

Європи, виступ в їх обороні в урядів західних держав, в ООН, у Ватикані". Польща потребує кредитів на Заході і вола зробіть багато в так дрібній для неї справі, як українська проблема в Польщі, щоб тільки не погіршити своїх відносин із Заходом. Отже є можлива форма натиску.

Для нас тут на Заході, більший контакт з українцями в Польщі також може принести певні користи. Ось візьмим для прикладу пропозицію другого прелєсента Я. Стеха, щоб влаштувати для нашої молоді тут участь в знаних вже рейдах в наші Карпати по польській стороні. Це для них може бут надзвичайно цікавий досвід. Для молоді в Польщі, ці рейди є модерною гарантованою кузницею українського патріотизму. Живий контакт з рідною землею є необхідний у формуванні здорової національної свідомості.

Про трагічні події 1945-47 років світ мовчить уже 40 років, мовчать про це сніли створені на захист прав людини. Дивним є, що до цієї мовчанки прихилилась наша Церква і ціла еміґрація. Чи тому, щоб не дразнити поляків, ми готові віддати лів мільона наших братів на пожертв. Як можна говорити про щирі взаємовідносини з поляками, коли вони самі б'ють нас всюди там, де тільки мають змогу. Таке становище еміґрації одні з прелєгентів називає політичною незрілістю.

Накреслене вище значення українців в Польщі для України, як також почуття єдності і солідарності з усіма членами однієї великої української сім'ї, не дозволяє нам стояти осторонь і спокійно дивитися, як систематично піддається знищенню нашу субстанцію. Боротьба українців у Польщі ми боронимо себе, нашої честі.

## SUBMIT TO STUDENT

Articles, poetry, cartoons, photographs — we need you to submit your contributions to **Student**, to help us cover what's going on in the Ukrainian community in Canada and around the world. Anything sent in by students, about student life, or of interest to the student community, will be considered for publication. Although we cannot guarantee your work will get into print, we will give each contribution our careful consideration. Ukrainian-language submissions are, of course, most welcome. So help us tell it like it *really* is, by submitting today to **Student**.

**A note regarding technical requirements:** All articles should either be typed or neatly written, double-spaced between lines and with ample margins for convenience editing. Please stipulate any conditions you might have regarding the editing of content with articles of a sensitive political nature. **Photos** should preferably be black and white, and have details on the back describing what/who they depict. **Artwork and cartoons** should be done in black ink on clean white paper, with the artist's signature incorporated in the design.

**N.B.:** Do not send in negatives of photos, and keep a copy of your articles. If you want to have your material returned to you, please enclose a stamped self-addressed envelope with your submission.

# CHORNOBYL MEMORIAL HELD IN MONTREAL

On Monday, April 27 over 1,000 members of Montreal's Ukrainian community commemorated the first anniversary of the Chernobyl nuclear disaster with a candlelight procession at St. Joseph's Oratory. This magnificent religious shrine, situated on the northern side of Mont Royal, is world-renown for its numerous miracles, as is evidenced by the scores of crutches found at its main entrance.

The large crowd, perhaps looking for a miracle for their brothers and sisters in Ukraine, braved cold weather and a paralyzing transit strike, suprising even the most optimistic of community leaders.

As the candle-lit procession made its way through the evening twilight towards St. Joseph's Oratory, two recently obtained letters from the Kiev area were read out describing the horrors and misery experienced by the farmers and workers residing close to the Chernobyl accident.

"The simple but moving words written in Ukrainian depict a reality that contradicts the information that is presently being disseminated by Soviet officials", said event coordinator Markian Shwec.

One such letter recounts how livestock infected with radiation had been taken away and burned by government officials. The few animals that did survive had little to feed on, since the grain contaminated by the fallout from Chernobyl had to be destroyed.

The subsequent excerpt emphasizes that even though many people died as a result of the radiation, still others were forcibly sent to the disaster site to work.

"... It is truly an enourmous tragedy that people are being sent to Chernobyl to work. Many people have died. Countless others are lying in hospitals, many of whom will not be cured as a result of the radiation ..."

Perhaps one of the most moving experiences was when one of the letters describing the plight of the



Ukrainian children was read to the the gathering.

"... The explosion at Chornobyl has brought us much misfortune. Many children have been taken away from their parents and the authorities do not always say where. This is one more sorrow to endure. I truly do not care about myself, but I do worry for the children ..."

The keynote speaker, lawyer and president of the Ukrainian Youth Association *SUM* Eugene Czolij, recalled the tragic events of one year ago when the fourth unit of the Chornobyl nuclear plant exploded spewing deadly radioactive particles into the environment. Mr. Czolij accused the Soviet government of criminal negligence in not informing the residents of the Chornobyl area and the neighbouring capital city of Kiev of what had transpired. He pointed out, that Mikhail Gorbachev did not make any official public statements about Chernobyl until nearly three weeks had elapsed, and then he confined himself to attacking Western news reports. Thousands of lives were put at risk as a consequence of this government sanctioned silence.

Following the completion of the

official outdoor program, the 1,000-strong procession continued along the winding stairway towards the central Basilica in step with the religious marches played by Montreal's *SUM* brass band *Trembita*, under the directorship of Rostyslav Kulish.

Once inside, pastors from several of Montreal's Ukrainian churches led the *Moleben* prayers for the victims of the Chernobyl disaster - past and future. Reverend Dr. Ihor Monczak delivered an impassioned spiritual overview of this tragedy.

Many of the faithful that evening, candles in hand, sang along with the Holy Ghost Parish choir, under the directorship of Jerry Panasiuk, creating an electrifying atmosphere of high emotion and community solidarity.

One heartening realization was that the devastating nature of the Chornobyl disaster brought together, in brotherly friendship, people of many nations. Ukrainians, Quebecois, English Canadians, Lithuanians, Estonians, Latvians, Poles, Hungarians, Romanians, Czechs, Slovaks and others - all participated in this solemn vigil, thus bringing home quite tellingly that this event was of world-wide proportions.

The candle-lit procession and prayer service were part of the April 26-May2 commemoration designated by the World Congress of Free Ukrainians as Chornobyl Commemoration Week.

Montreal's participation culminated on May 2 with a walk-athon in which close to 100 Ukrainian students took part. All money pledged was designated for the Canadian Cancer Society.



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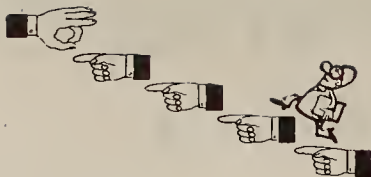
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**K.G.R.**  
*from the files*

I will gladly pay the way for those peaceniks to go to Moscow and hold their demonstration on the Red Square, said Ontario M.P.P. Yuri Shymko. Unfortunately for him, ten individuals from the independent peace group ACT for Disarmament volunteered their services. As yet, STUDENT does not know if any further action has been taken in respect to this issue.

The Soviet Union has invested a great amount of resources (read roubles) to establish a impenetrable defence against hostile planes from the decadent west. The United States has invested a great amount of resources (read dollars) to design planes which could penetrate the impenetrable barrier and bomb the evil Soviet empire into submission. Both sides should have saved their money and invested it somewhere else. The United States could have bought something like 1,000 Cessna aircraft (1,000 Cessna's = 1 advanced B-1B) which has a great track record of penetration of the Soviet air defence zone. The head of the Soviet military and the Soviet Air Defence Marshal should have invested more roubles in a retirement plan.

Although Toronto is always being put down by people, especially those who are not from Toronto and double for those who are from Montreal, it fills us with immeasurable glee to learn that a Montreal Usc-ite (and SUSK executive member) visited Toronto for a weekend and managed to stay for nearly three weeks. A converted Montrealer? Is this the beginning of a new flood of Quebec refugees?

Who let the caterpillars conquer the ladybug kingdom?



# Shevchenko lecture series

by Jeffrey D. Stephaniuk

Two visiting scholars from the Soviet Ukraine delivered lectures at the University of Saskatchewan last Thursday. The occasion for their visit was a Taras Shevchenko Lecture series. The series, named after the famous nineteenth century Ukrainian poet, is an annual event.

Both men, Dr. Zubkov from Kiev, Dr. Il'nytsky, from Lviv, are highly respected scholars. The former is the director of the Institute of Folklore and Ethnography in the Ukrainian Academy of Arts and Science, while the latter is a leading literary critic and associate editor of a journal devoted to literature. In addition, both promote the publication of books in the field of poetry, novels, the history of Ukrainian music, and cartography.

Since Ukrainian literature and Ukrainian culture in general have a long and complex history of contact with the neighbouring Russians, one of the problems Soviet publishers face is how to classify any particular author. While some can be indisputably categorized as Ukrainian, it is not as easy to identify others. That is, some popular Ukrainian composers and authors are known to the outside world as Russians. Then there are those who live, or lived, on Ukrainian soil but are not ethnically Ukrainian. Some authors employ the Russian language for their work. Beyond one's nationality, or the language used, publishers consider the type of contribution and impact a particular author has made to Ukrainian society. The classification in use at present, then, is to define the authors and composers as being Soviet Ukrainian writers.

Considerable attention is given to the social function of the arts. Dr. Il'nytsky, who edits a monthly magazine "October", with a circulation of 17,000, explained to the audience why poetry has a place in the contemporary world. At the same time that men are honing their intellectual skills to produce computers and rockets, the emotional side of human

life does not disappear. "We are people, not mechanisms" he said, "and as long as there are humans, vehicles for the expression of human emotions and impressions will be needed." He gave an example of how writers can express the feelings people harbour towards the area in which they live, where five, or ten generations have lived, and where one's family is buried.

Dr. Il'nytsky, who has published ten of his own books of literary criticism, in addition to numerous articles, explained the principles he follows as a critic. First, he gives attention to works that interest him personally. This is a good part of his job, he said, because he has the freedom to do this. If something interests him, the next step is to see if there are common elements in the author's other works, or in the works of other authors.

"One need not fear to criticize an author's work," Il'nytsky stated. The literary world can refrain from it, but criticism has a role. At the same time, he still protects the freedom of writers to experiment, even if those experiments do not earn a large readership. Criticism starts with acknowledging the dignity of talent. Finally, Dr. Il'nytsky sees an important part of his job as one of publishing the works of less known literary figures.

Among the literary figures from the Western world best known in the Soviet Ukraine are William Faulkner and Robert Frost. There are also South America writers, like Marquez, who have become popular in the Soviet Union, through their use of folklore and imagery. The way in which Marquez was able to employ metaphor in his works led to his popularity. The two journals which translate foreign literature in Ukrainian and Russian are presently looking at a few works by Canadian authors, one of which is an article by Myrna Kostash.

The two Soviets have come to Saskatoon via Edmonton and Vancouver. The Shevchenko Lecture series now takes them to Winnipeg, Toronto, and Montreal, before they fly back to the USSR.



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# BLOC

# STUDENT NOTES

STUDENT and SUSK would like to extend their warmest greetings to Danylo Shumuk who has just been set free from prison in the Soviet Union and allowed to rejoin his family in Canada. 73 year old Danylo Shumuk has spent 40 years of his life in the often brutal conditions of Soviet prison camps. Although he is in frail health he still displays a vigorous and keen mind, vowing to spread the story of the horrors of the Soviet penal system in memory of those who have died in those camps and institutions. Once again we congratulate Danylo Shumuk for his bravery and perseverance.

## Inmates of Soviet "Death Camp" not among those released

Political prisoners incarcerated in the notorious Camp No. 36-1 in the Perm Region of the R.S.F.S.R. were not among those recently released by Soviet authorities. The special-regime camp, which holds political prisoners deemed especially dangerous by the Soviet state, has a reputation as a "death camp." At least five of its inmates — Ukrainian Helsinki monitors Oleksa Tykhy, Vasyi Stus and Yuriy Lytvyn, Ukrainian journalist Valeri Marchenko, and Russian human rights activist Anatoly Marchenko — died there because of the brutal conditions of their imprisonment. The 20 prisoners of conscience in Perm Camp No. 36-1 were on a list of 23 prisoners which was made public by Andrei Sakharov in mid-February. They are still thought to be in the camp, with the exception of Mykhaylo Horyn, who was reportedly moved in March to a prison hospital in the Ukrainian city of Lviv after suffering a heart attack. It was also reported that Lithuanian Catholic priest Sigitas Tamkevicius was moved from Perm Camp 36 (strict regime) to Vilnius, although it is unclear whether he was released or is being held in a KGB prison in the Lithuanian capital. Given below is the list of the 21 inmates of Camp No. 36-1, there are 10 Ukrainian activists, two Estonians, two Lithuanians, two Armenians, three Russians, a Latvian and a Bashkir.

### Twenty Political Prisoners in Perm Camp No. 36-1

Akhmetov, Nizameldin (Bashkir)	Navasardyan, Ashot (Armenian)
Arshakyan, Azat Levikovich (Armenian)	Niklus, Mart (Estonian)
Astra, Gunnars (Latvian)	Ovsiyenko, Vasyi (Ukrainian)
Borodin, Leonid (Russian)	Ostroglyad, Vyacheslav (Russian)
Gajauskas, Balys (Lithuanian)	Prykhodko, Hryhorii (Ukrainian)
Gershuni, Vladimir (Russian)	Petkus, Viktoras (Lithuanian)
Horbai, Mykola (Ukrainian)	Ruban, Petro (Ukrainian)
Kalynychenko, Vitaliy (Ukrainian)	Skalych, Semen (Ukrainian)
Kandyba, Ivan (Ukrainian)	Sokulsky, Ivan (Ukrainian)
Lukyanenko, Lev (Ukrainian)	Tarto, Enn (Estonian)
Mazursk, Vasyi (Ukrainian)	

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Note: Although we'll be happy to print contributions, either anonymously or under pseudonyms, each submission must be properly identified (full name and return address) so that we can verify the credibility of our agents.



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UNION DES ETUDIANTS UKRAINIENS CANADIENS

# SUSK CONGRESS

## 87

### AGENDA

#### THURSDAY AUGUST 27<sup>th</sup>

7:00 PM - Wine and cheese reception

#### FRIDAY AUGUST 28<sup>th</sup>

9:00 AM - Breakfast

9:30 AM - Plenary 1 - Opening remarks, election of the presidium, selection of Committees and agenda update.

10:30 AM - Session 1

12:00 PM - Lunch

1:30 PM - Session 2

3:00 PM - Break

3:15 PM - Session 3

5:00 PM - Banquet and Zahava.

#### SATURDAY AUGUST 29<sup>th</sup>

9:30 AM - Breakfast

10:00 PM - Session 5

12:00 PM - Lunch

1:30 PM - Session 6

3:00 PM - Plenary 2 - Constitutional review and amendments.

6:30 PM - Formal dinner

8:00 PM - Cultural Gala

#### SUNDAY AUGUST 30<sup>th</sup>

9:00 AM - Religious services

12:00 PM - Lunch

1:00 PM - Plenary 3 - Discussion of club reports.

Reading and discussion of executive reports.

2:30 PM - Break

2:45 PM - Plenary 4 - Resolutions. Setting directions for SUSK.

4:15 PM - Break

4:30 PM - Executive elections

6:30 PM - Wrap up.

AGENDA SUBJECT TO REVISION

The 1987 SUSK Congress Committee cordially invites all university students and all ethnocultural youth, as well as any interested individuals to join us at the 28<sup>th</sup> annual Ukrainian Canadian Students Union Congress, taking place August 27<sup>th</sup> to 30<sup>th</sup>, 1987, in Montreal.

The Congress Committee has invited several visiting lecturers, experts in their respective fields, from government, post-secondary institutions and the community, to speak on and debate issues concerning the media, multiculturalism, human rights, politics, history, culture and organizational effectiveness.

Congress is designed to provide Canadian youth with a forum to articulate their various needs, concerns, problems and proposed solutions. The widescale participation of students from across Canada is crucial not only to the success of Congress 87, but to the continuing effectiveness and success of SUSK as the national representative of Ukrainian Canadian students.

SEE YOU IN MONTREAL!!!

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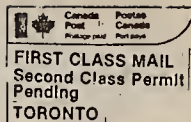
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